



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. O, you The Prophet: if divorced you^z the women then let-divorce them^y you^z for their^y eddata^w (menstrual-period)^w and abss^{o5942} (let-comprehensively reckoned you^z) the eddata; and ettaqo (let reverentially guard you^z not to displease) Allah, yourⁿ Lord; and let-not exit them^y you^z from their^y houses and let-not exit they^y except that ya'ateena (they^y commit) by an evident profanity⁵⁹⁴³; and telka^w (she-that-afar-it^w/ those^w) (are) Allah's limits; and whoever [he] exceeds Allah's limits then qad (already and affirmatively) [he] wronged⁵⁹⁴⁴ (to) himself; not tadrey (profoundly-know [you^s!]), perhaps Allah (causes to) occur after tha'leka (he-that-afar-it/ that) a matter.
2. So if reached^y their^y ajalo⁵⁹⁴⁵ (term-limit) then let-hold you^z them^y by a ma'aroofen (popularly acceptable and not Sharey'ah disapproved maxim) or let-part you^z them^y by a ma'aroofen; and ash'bedo (let-cite-witnessing you^z) twain justice-possessors of you^b; and a'qemo⁵⁹⁴⁶ (let-you^z up/sustain all the prescribed obligations of) the testimony for Allah; tha'lekum (he-afar-collective-you/-that) (to-be/ being) exhorted⁵⁹⁴⁷ by it^x whom^p [he] [was] believing by Allah and The Day The Last; and whoever yatta'qe (he reverentially guards not to displease) Allah [He] makes for him an exit.
3. And [He] provides him from whence not yahta'sebo ([he] reckons/ expects); and whoever [he] trust on Allah then He (is) his sufficiency⁵⁹⁴⁸; verily Allah (is) ba'legho (reacher/ fulfiller of) His command; qad (already and affirmatively) made Allah for every-thing a Fate.
4. And whom^v despaired they^y from the menstruation of yourⁿ women, en (if) suspected you^c then their^y period (is): three ash'buren^{x*5949} (months)^x, and whom

يَتَأْتِيهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ
فَطَلَّقُوهُنَّ إِعْذَرَ وَأَحْصُوا
الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا
تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا
تُخْرِجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ
مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ
يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ
نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ
يُحَدِّثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾

فَإِذَا بَلَغَ أَجْلُهُنَّ فَأَمْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ
يُوعَىٰ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ
يَجْعَلْ لَهُ مَخْرَجًا

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ
وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ
إِنَّ اللَّهَ بَلِّغُ أَمْرَهُ قَدْ جَعَلَ اللَّهُ
لِكُلِّ شَيْءٍ قَدْرًا

وَالَّتِي يُسِّنْ مِنَ الْمَحِيضِ مِنْ
نَسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُنْ ثَلَاثَةُ

⁵⁹⁴² The word “أحصى” is *comprehensively* reckoned, i.e. *accounted for from all aspects*, not the simple *enumeration*! See البصائر! In this case the *ehsa* (*comprehensive-reckoning*) of the *eddata* is *considering all rules that apply to it*! See القرطبي!

5943 The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in *statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*! Some times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

⁵⁹⁴⁴ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “injustice-doer” and “اظلم”= “wronger!”

⁵⁹⁴⁵ The word “الأجل” means term-limit, see **اللسان!**

⁵⁹⁴⁶ That is you^z up/sustain/maintain all the rituals necessary!

⁵⁹⁴⁷ The word “يوعظ” rooted in “وعظ” = “exhorted” or “admonished,” and “موعظة,” could mean: *exhortation* or *admonition*!

5948 The word “أَحْسِبُ لَكَ أَوْ كَافُكَ لَكَ وَالتَّشْبِيهُ وَاللَّوَادُ وَالْجَمْعُ لِأَنَّهُ مُصَدَّرٌ” = “حَسِبَ فِي حِسْبِهِ” Thus, “المصدر” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb!* See التاج!

⁵⁹⁴⁸ *ash'buren*=أشهر=plural of *paucity*, versus *sho'booron*=شهور=plural of *multiplicity*, implying *limited/small number*!

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| <p>^v they^y menstruated not; and she-possessors (of) the burdens their ^y <i>ajalo</i>⁵⁹⁵⁰ (term-limit) (is) to deliver^y their^y burden; and whoever <i>yatta'qe</i> (he reverentially guards not to displease) Allah, [He] makes for him of his matter an ease.</p> | <p>أَشْهُرَ وَالَّتِي لَمْ تَحْضَنْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ﴿٦﴾</p> |
| <p>5. <i>Tha'leka</i> (he-that-afar-it/that) (is) Allah's command [He] descended it^x to you^b; and whoever <i>yatta'qe</i> (he reverentially guards not to displease) Allah [He] expiates a'n (off) him his misdeeds and [He] magnifies for him a remuneration.</p> | <p>ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمَ لَهُ أَجْرًا ﴿٧﴾</p> |
| <p>6. Let-house them^y you^z of whence you^z housed yourⁿ selves of yourⁿ wherewithal; and let-not mutually harm them^y you^z to straiten on them^y you^z; and <i>en</i>(if) were^{ym} burden-possessors^y then let-expend you^z on them^y until [they^y] deliver^{ym} their^{ym} burden^{ym}; then <i>en</i> breastfed^y [they^y] for you^b then <i>aa'tohunna</i> (let-accord you^z them^y) their^y remunerations; and let-mutually command you^z between/among you^b by a <i>ma'aroofen</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim); and <i>en</i> you^c have mutual difficulty then shall breastfeed for him another-she^y.</p> | <p>أَسْكِنُوهُمْ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجَدِكُمْ وَلَا تَضَارُّوهُمْ لِتَضَيِّقُوا عَلَيْهِمْ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَأَجُورُهُنَّ أَجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُم فَسْتَرْضِعْ لَهُنَّ أُخْرَىٰ ﴿٨﴾</p> |
| <p>7. Let expend abundance-possessor of his abundance and whoever [he] (had been) straitened on him his <i>rez'qa</i>^x (provision/victuals for sustenance)^x then let expend [he] of what <i>aa'taho</i> (accorded/given him) Allah; not charges Allah a self^w except what <i>aa'taha</i> ([He] accorded it^w); shall make Allah after straitness an ease.</p> | <p>لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَتْهُ اللَّهُ لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَلَهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٩﴾</p> |
| <p>8. And how many of a village^w recalcitrated-she^y a'n (regarding) her Lord's command and His messengers; then We (made it) account a hard accounting and We tormented it^w a torment <i>nukra</i>⁵⁹⁵¹ (so enormous it is beyond imagination).</p> | <p>وَكَايْنٍ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرَسُولِهِ فَجَاسَ بَنَّا حَسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نَكْرًا ﴿١٠﴾</p> |
| <p>9. So tasted-she^y <i>wabala</i> (burdensome ill-result) (of) her matter; and [was] her matter's consequence <i>khusra</i>⁵⁹⁵² (a waste of her works).</p> | <p>فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبَةً أَمْرًا خُسْرًا ﴿١١﴾</p> |
| <p>10. Prepared Allah for them a severe torment; so <i>ettaqo</i> (let reverentially guard you^z not to displease) Allah, O, the <i>alba'be's</i>⁵⁹⁵³ (hearts-intellecst staff)'s possessors, who^r they^z believed, <i>qad</i> (already and affirmatively) descended Allah to you^b <i>thekra</i> (Qur'an).</p> | <p>أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَتَأَوَّلَى الْآلَبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٢﴾</p> |
| <p>11. A Messenger, [he] recites on you^b Allah's <i>Aya'te</i> (Qur'anic statements) manifesters to exit [he] whom^r they^z believed and they^z worked the righteous works^w from the darknesses^w to the illumination^x; and whoever [he] believes by Allah and [he] works</p> | <p>رَسُولًا يَتْلُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ</p> |

⁵⁹⁵⁰ The word "الأجل" means term-limit, see **اللسان**!

⁵⁹⁵¹ The word "*nukra*" means so enormous it is beyond imagination!

⁵⁹⁵² The word "خسرا" means a waste of its works! See **البصائر**!

⁶⁰⁰² See *Lexicon* attached to this Translation for The Qur'an's characterizations of "ذوالالباب" = the *albab's* possessors!

righteously admits him [He] (into) paradises ^{w/-} gardens ^w run ^w from under it ^w the rivers; immortals they ^z (are) in it ^w ever; *qad* (already and affirmatively) *absana* (did the most desirable and delighting deed) Allah for him a *rez'qan*^x (provision/ victuals for sustenance)^x.

إِلَى النُّورِ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ
صَالِحًا يَدْخُلْهُ جَنَّاتٍ تَجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿١١﴾

12. Allah Who^a [He] created seven Heavens ^w and of the Earth ^w like-them^{ym}; *yatanaẓẓalo* (iteratively descends) the command among them^{ym} to know you ^z that Allah on every-thing (is) Omnipotent; and verily Allah *qad* (already and affirmatively) surrounded [He] by every-thing omniscience.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنْ
الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ
شَيْءٍ عِلْمًا ﴿١٢﴾